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Photograph by Dorothy Hosmer

WOMANLIKE FASHIONS ARE MANLY ON HUCUL MEN

The gray-haired mountaineer considers it not unmanly to stick a jaunty feather in his hat. Embroidered linen tunics hang beneath reversible sheepskin coats appliqued with colored leather and studded with shiny metal. The speech and the colorful dress of the Huculs show their kinship with Poland's biggest Russian minority, the Ukrainians (Bulletin No. 3).

HOW TEACHERS MAY OBTAIN THE BULLETINS

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Geography's Guerrilla Warfare in Europe

EVEN before the valiant stand of Horatius at the bridge, Europe's fighters and builders were searching out strategic positions to bolster their strength and defend their weakness. Since that time, generals have come to look upon the highest hill and the narrowest mountain pass as reinforcements to double the strength of their troops. And to know the terrain of a battlefield is the first step toward knowing the outcome of the battle.

With Europe again at war, the National Geographic Society has issued a new map of Europe on a larger scale, centering attention on Central Europe, the Mediterranean, and its Asiatic and African borderlands. Between Moscow in the northeast and Suez in the southeast, from Eire in the northwest to France's strategic African port of Casablanca in the southwest, the map frames the present theaters of war and the outlying areas within the zones affected by European warfare.

Topography Helps Explain World War Battles

The new enlarged scale permits the map to show more of the physical features—the river valleys, the railroads, the plateaus, the defenseless open plains—which have been unenlisted fighters in every battle. The town of Meaux in the Marne valley shows how close the German army had come to Paris when the decisive battle of the Marne in September, 1914, turned it back. Shading on the map indicates the slope down which the Germans attacked Chateau-Thierry on the riverside, where the American Expeditionary Forces helped the French defend an important bridge in one of the most fiercely contested struggles of 1918.

In addition to the previously embattled places whose strategic importance between France and Germany is unchanged, such as the Argonne Plateau, Verdun, and St. Mihiel, the map shows new features which would figure in another struggle. Such additions are the recently completed Albert Canal in Belgium from Liége to Antwerp, the Juliana Canal into Holland, and the barbed blue line connecting German rivers which indicates the extensive new Mittelland Kanal system. Dotted blue lines crossing the Zuider Zee show the progress made by The Netherlands in converting the little inland sea into productive land.

New German Area 15 Per Cent Larger

The new map reflects the recent upsets in the 17,000 miles of boundaries measured out by the Versailles Treaty and other peace agreements, which gave Europe a new face after 1919. Austria, most of Czecho-Slovakia, and the Memel region

Bulletin No. 1, October 9, 1939 (over).

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Photograph by Melville Chater

THESE MOUNTAINS WERE ITALY'S ALLY IN 1915 AGAINST AUSTRIA, VENICE'S ENEMY IN 1468

The mile-high hulk of the Rochetta on the right, the long undulations of Monte Baldo rising to a height of 6,821 feet on the left, and the fortified knob of Monte Brione in the center are guardians of the north tip of the Lake of Garda (upper right). Beyond Monte Baldo lies the Adige valley route by which Austria intended to rush troops over the Brenner Pass and down into northern Italy. On May 23, 1915, an hour after war was declared between the two countries, Italian artillery on the highest peak of Monte Baldo started shelling the adjacent valleys; their position helped the Italians dominate the Austrian fortifications on little Brione and block the pathway down from Brenner Pass. In the 15th century, however, when the city-state of Venice to the east waged war against Milan on the west, Monte Baldo was the obstacle that slowed Venetian advance until the Milanese had mustered a superior force. The opposing factions met on the Lake of Garda, the Venetians in vessels hauled over the mountain by ox teams. The sheltered town of Arco (foreground) on the Sarca River (left) in sight of mountain snows has a winter resort climate (Bulletin No. 1).

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County Fairs Are an Old American Custom

THIS is the season when the farmer and his wife glean their annual harvest of blue ribbons at the county Fair. For a summer season of spectacle, educational display, and holiday, the World's Fairs held the spotlight, but fall activities have settled down to a homier scale. New England alone has a schedule of some 200 local fairs, more than half of which are Massachusetts events.

Massachusetts has staked a claim to popularizing fairs in the United States. A bronze tablet in Pittsfield hails Elkanah Watson as "Father of the Agricultural Fair." In 1810 the Berkshire Agricultural Society organized an annual fair for Pittsfield that became widely known and no doubt was a model for numerous others. Vermont was having fairs in the 1840's, and the quaint "World's Fair" of the little valley town of Tunbridge still continues after 70 years of annual exhibitions.

A New York rival for Elkanah Watson's title was Charles Williamson, who attracted exhibitors and spectators to fairs he organized in the Genesee country. He arranged his first fair at Bath, New York, in 1796.

Capital City Held Fairs as Early as 1804

In the South, isolated examples of fairs were already established. The city charter of Richmond, Va., in 1742 recognized two fair seasons a year, May and November. Baltimore was the scene of harvest-time fairs as early as 1745.

A southern claimant to the name of Fair father was Dr. William Thornton, a designer of the national Capitol and the first U. S. Commissioner of Patents. In 1804 he urged the value of fairs and markets as conducted in his native England. In the fall of that year a fair was held on the Mall in Washington, the raw little Capital city barely four years old, which at that time still included about 40 square miles of farm land in Virginia south of the Potomac.

Prizes totaling the munificent sum of $100 were awarded for the best lamb, sheep, steer, milch cow, jack, ox, and horse. The fair was also to some extent a market, in that premiums were awarded only to live stock actually sold. Only three of these market fairs were held.

Such fairs were direct descendants of the time-honored gatherings persisting in England from the days of the Middle Ages. The English fairs occasioned so much chicanery and merrymaking that John Bunyan sermonized against them in his description of Vanity Fair. From general market fairs some of them became as specialized as the Goose Fair at Nottingham, the Cage Bird Fair at Bath.

Sheep-Shearings at Arlington Encouraged Home Industries

English fairs were copied in the young United States, however, with an eye to freeing the new nation from commercial dependence on England. At the early Virginia fairs, contestants were invited to compete for awards "to that family in the county of Alexandria who have made the greatest quantity of wearing apparel of domestic manufacture, and used the least of foreign importations."

The nationalistic fair-ancestors in Virginia, which may have furthered the agricultural fair movement, were known as "sheep-shearings"—annual conventions for promoting agriculture and the wool industry sponsored by George Washington Parke Custis. They were held for a dozen years on his estate across the Potomac from the Capital, Arlington, now the Arlington National Cemetery. There the neighbors gathered to enjoy the contests, look over the prize winners, and get a patriotic thrill from standing beneath a marquee fashioned from the campaign tent of their host's guardian, George Washington.

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of western Lithuania are included within German frontiers, making the new Germany 15 per cent larger than its pre-war size.

The large scale of the map has made it possible to show many of the small towns brought into prominence by the German-Soviet occupation of Poland.

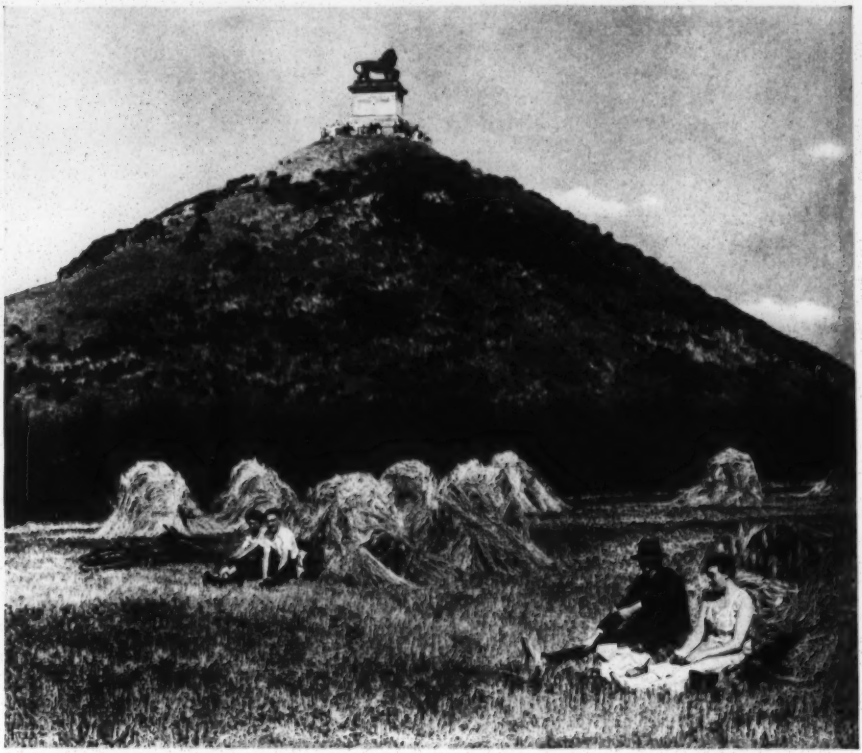
New boundaries for Hungary show how that country has been enlarged by the acquisition of territory from the dismemberment of Czecho-Slovakia.

Regional names given on the map identify disputed sections of eastern European countries, although the regions do not coincide with political boundaries. Dobruja and Bessarabia on the southeast and northeast of Romania, for instance, are areas currently pointed out by news dispatches as potential trouble spots.

Albania on the new map shares the political color of Italy, and has an entirely new name for the old port of Santi Quaranta to honor the daughter of Premier Mussolini—Porto Edda. Towns which have sprung up from Italy's colonization of Libia appear on this map for the first time.

Note: A number of the battlefields of Europe's old wars, as well as the fighting fronts in the present conflict, may be located on The Society's Map of Central Europe and the Mediterranean, issued as a supplement to the October, 1939, issue of the *National Geographic Magazine*. Unfolded copies of this map can be obtained from The Society's Washington, D. C., headquarters at 50¢ (paper), and 75¢ (linen).

Bulletin No. 1, October 9, 1939.



Photograph by B. Anthony Stewart

THE BATTLEFIELD THAT FOUGHT AGAINST NAPOLEON: WATERLOO

With a larger army and stronger artillery than Wellington had, the world-conquering Little Corporal lost a ten-hour battle and a vast empire on June 18, 1815, when his forces got stuck in the mud of the rolling countryside around Waterloo. The Netherlands, during its ownership of the region, built an artificial hill and topped it with an iron lion made of melted French cannon to commemorate its share in the decisive battle. A century later, the area, then a part of Belgium, again was used as a short cut between warring neighbors, Germany and France, who turned the neutral country into a battleground.

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Why "White" Russians and Ukrainians in Poland?

AS TROOPS of the Soviet Union advanced across the 850-mile-long border between Poland and the U. S. S. R., Soviet officials announced that Polish territory was being occupied for the protection of Russian blood brothers living there.

About 17 per cent of Poland's inhabitants were Russian. The "blood brothers" of the Soviet troops, who had been under Polish rule for the past twenty years, more or less, included some of each of the three principal groups inhabiting the Soviet Union along Poland's border: Great Russians in the north, White Russians in the center, and Little Russians, or Ukrainians, in the south. Together, these Polish Russians numbered more than five and a half million.

"White" Russians Dress the Part

The Great Russian minority in Poland consists of small groups clustered about eastern cities which were Russian before 1921, some 100,000 people.

White Russian and Little Russian minorities, on the other hand, were big chips off their old racial blocs now within the U.S.S.R. The region of the White Russians was split by an international boundary into the White Russian Soviet Socialist Republic and the northeastern quarter of Poland, with more than half on the Soviet side. The traditional region of the Little Russians, known as the Ukraine, is divided among the U.S.S.R., Poland, Hungary, and Romania, with the largest section constituting the Ukrainian Soviet Socialist Republic.

Why are the White Russians called "white"? In complexion they are a little fairer than their Turk-and-Tatar-influenced Russian brothers to the south in the Ukraine, but they are not so fair as their neighbors, the Lithuanians to the north. It is fashion, rather than complexion, that has given them their name. For they live in the glacier-scoured, swamp-infested region stretching from the vast Pinsk Marshes north to Lithuania; only incessant hard work can wring a living from the land. There is little time for embroidering bright cross-stitch trimmings or dyeing skirts in rainbow stripes; there is little money for gay prints for kerchief or apron. Hence the style among the White Russians has come to be an austere costume of almost unrelieved white. The simple coats are often bleached homespun made of homegrown flax. Even the puttees, which top their bark sandals, are white.

Little Russia Separated in 14th Century from Great Russia

The White Russians' name is centuries older than the recent political term used to contrast the anti-revolutionary "white Russians" with the revolutionary "red" Russians.

Long separation has made the White Russians different in speech and customs from Great Russian relatives to the northeast in the U. S. S. R. Conquered by the Lithuanians, they were passed on to Poland, to which they belonged until Catherine the Great reclaimed them as part of her share in the 18th century partitions of Poland. The nation of 1919-1939 included about a million White Russians.

By far the largest Russian minority were the Ukrainians in the southeast, three and a quarter millions of them. An additional million and a quarter were the cousins who lived among them and a little farther westward as the Ruthenians. The latter were the Ukrainians who migrated westward from the plains into the foothills and high valleys of the Carpathian mountains centuries ago, and were in the area acquired by the Austro-Hungarian Empire from the 18th century partition of Poland. To encourage them to forget their Russian connections, Austrian

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Premiums at a typical sheep-shearing (1809) included a prize for the best "tup-lamb" (ram) and one for the best pair of ewes. Another award went to "the man, being a native American, who shall clip a fleece in the shortest time and best style, by clipping after the English fashion—$5."

Prizes were offered also for home-made cloth of cotton and silk, "the silk to be derived from articles which have been worn out, as gloves, umbrellas, etc." Farm women had a chance at premiums for the best blanket, flannel, ball of yarn, and for "that family who shall prove that to a given number of female children the most are good spinners."

Across the river from the Arlington sheep-shearings, on May 10, 1809, the Columbian Agricultural Society of Washington, D. C., held its first fair at the Union Hotel in Georgetown. In addition to sheep and cattle, exhibits included domestic fabrics, hosiery, carpeting, blankets, kerseymeres. "Some specimens of diaper, bed ticking, and cotton bagging were particularly admired as equal to any imported," commented the *Daily National Intelligencer*. These fairs later were held regularly in Parrot's Grove, Georgetown, until the War of 1812.

Horse racing, with the steadily growing assembly of tented entertainment, the "shell game" and other gambling devices, were developed later and increased despite opposition. In its heyday the county fair reached a peak of 3,000 examples annually in the United States.

Note: Some photographs of State and county fairs and fair grounds are found in "Iowa, Abiding Place of Plenty," *National Geographic Magazine*, August, 1939; "Pennsylvania Dutch —In a Land of Milk and Honey" (color insert), July, 1938; "Northern California at Work," March, 1936; "Southern California at Work," November, 1934; and "New York—an Empire Within a Republic," November, 1933.

Bulletin No. 2, October 9, 1939.

Photograph by Jacob Gayer

HORSES STAR AT COUNTY FAIRS IN CONTESTS OF BEAUTY AND BRAWN

Livestock shows were one of the earliest features of American fairs, to encourage the breeding and sale of blue-ribbon animals. The horse was especially prominent in the coach and horse-and-buggy eras, with parades of curried and be-ribboned equine beauties, and horse races on the side to raise money for premiums. The arrival of the automobile on the fair scene shifted emphasis from the spirited carriage horse to the draft horse type. A modern contest, photographed at an Ohio county fair, tests teams hitched to a truck, straining forward while a measuring apparatus, the dynamometer, on the truck, registers their pulling power.

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Eire Still Center for Culture of Druids and King Arthur

THE songs of ancient bards and the skirling of bagpipes were more than echoes of a pre-Christian past, when the Pan-Celtic Congress met recently in Vannes, a medieval coastal town of Brittany in northern France.

The gathering brought out people to whom King Arthur is a national hero, to whom Lancelot and the tragic Iseult and the Irish kings of Tara are ancestral kin. For from Vannes red-sailed boats can ferry the 20th-century visitor to an island church with a covered gallery expressly for the fairy folk, and to Druidic stones arranged in Stonehenge-like circles or the pattern of a figure 8. This is one of the pockets of geographic mystery where survive descendants of the ancient Celts, the brilliant and colorful people who dominated France and the British Isles before Caesar launched his campaign against all Gaul.

Banshees and Leprechauns in Celtic Fairy Stories

The Celts, or Gauls, who came under Roman rule for the first four centuries of the Christian era modernized their lives to keep up with their up-to-date conquerors. But on the outer fringe of the Roman Empire, stubborn isolated Celts were encouraged by their Druid leaders to keep their old-fashioned musical language and fantastic folklore of fairies and giants. Legendary King Arthur represents the sunset of Celtic glory in southwestern England. Some of their culture still gives a strange intensity of color to life in out-of-the-way places of Brittany in northern France, Cornwall in western England, Wales, and Eire (the southern four-fifths of Ireland). Their language has left its traces in Gaelic, Welsh, Breton, Cornish, Manx, the official speech of Eire, and certain Scottish dialects.

The largest group of these modern-day Celts are the Irish, who are reviving the lore of their ancestors through the study of folk tales and old manuscripts. Western Eire abounds in Celtic stories of banshees wailing in the rivers, or leprechauns industriously repairing shoes that the "gentle" or fairy people have worn out with their incessant dancing.

Ireland in Roman days, and for centuries thereafter, was an internationally recognized center of learning. A college was established at Armagh about 450 A.D., with others at Kildare, Louth and Noendrum. In the 6th century 3,000 students are said to have been studying at the monastery at Clonard.

St. Patrick has been called by Irish historians the first known literary man of Ireland. Irish monasteries multiplied rapidly, often supplanting pagan sanctuaries, and became centers of scholarship in Ireland and beyond, as in Scotland, Wales, and England, and on the continent wherever Irish missionaries traveled.

Bards Handed Down the Law by Word of Mouth

For more than three centuries Ireland was the resort of students and the asylum of learned men. Bede in his ecclesiastical history of England records that many Englishmen, including the nobility, went to Ireland in the 7th century to study, Ireland having an ample supply of manuscript books for their needs.

Between 1632 and 1636, Michael O'Clery with the aid of three other scholars traveled throughout the country in search of the ancient vellum books and age-yellowed manuscripts. He found enough to fill more than 12,000 large printed pages.

The manuscripts for the most part contain social and tribal history as well as Celtic legend, often hopelessly mixed. The original stories had been preserved unwritten for many centuries by the bards, those poetry-singers whose harps more than once echoed in Tara's Halls. The greatest of the bards were trained from

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rulers called them Ruthenians. When a group of these western pioneers obtained their autonomy in Czecho-Slovakia, they changed their name to Carpatho-Ukrainians. One branch of their racial family is called by the word for "mountaineers," the Gorals. Another group consists of the tall gaunt Huculs, whose bright costumes lend color to the eastern Carpathians (illustration, cover).

The fertile Ukraine, in the 14th century, fell into the Lithuania-Poland orbit. It served Poland as an outlying shock-absorber against attacks of Tatars and Turks in the uneasy years before 1683 saw Turkish forces definitely turned away from European conquest. The province of Little Russians was called the "frontier barrier" or Ukraine. Efforts of Peter the Great and later of Catherine the Great to make themselves rulers of "all the Russias" broke the eastern Ukraine away from Poland in the 17th century, the western in the 18th.

Note: Some of Poland's minorities, including the Russians, claimed by their blood brothers from the U. S. S. R., are described in the following: "War Clouds Over Danzig and Poland's Port" (photographic insert), *National Geographic Magazine*, October, 1939; "Pedaling Through Poland," June, 1939; "Wilno, Stepchild of the Polish Frontier" (duotone insert), June, 1938; "Bright Bits in Poland's Mountainous South" (color insert), March, 1935; "Poland of the Present," March, 1933; and "Poland, Land of the White Eagle," April, 1932.

See also The Society's New Map of Central Europe and the Mediterranean, issued as a supplement to the October, 1939, *National Geographic Magazine*.

Bulletin No. 3, October 9, 1939.

Photograph by Dorothy Hosmer

LITTLE RUSSIANS WEAR BIG SLEEVES AND BLOUSY SHIRTS

One-tenth of the people of Poland were Ukrainians, sharing the speech and traditions of the Ukrainians, or Little Russians, in the U. S. S. R. Living in the southeast where weather is less severe than on the Baltic plain to the north, they dress less snugly. Men wear loose blousy tunics with flowing shirttails. The two women in the picture (one nearly hidden) have black apronlike woolen skirts wrapped around longer white underskirts.

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Latest Change of Status Danzig's Tenth

WHEN the former Free City of Danzig became German on September 1, by a proclamation of union with the Reich, it experienced the tenth change of sovereignty in 800 years. A thousand years ago it was a peaceful Polish fishing village, Gyddanizc, at the mouth of the Wisla (Vistula) River. In 1150 Pomeranian (German) Dukes captured and fortified it and turned it into a seaport with a lively trade in fish and amber. In 1282 its ruler returned it to Poland by the historic Donation Act. Teutonic Knights seized it in 1308 to augment their military-religious Baltic realm.

"City" Is Mainly Farmland

The fourth turn of the wheel of fate left Danzig a Free City in 1466, under the protection of Poland. At the first partition of Poland in 1772, Danzig was left a Free City separated from its hinterland, which Germany had absorbed. In 1793, at the second partition, Germany took Danzig. Napoleon upset the Baltic apple cart in 1806 and spilled Danzig out on a Free City status again—for less than a decade. In 1814 Danzig became a German city, and was capital of the province of West Prussia when the World War brought about the ninth reversal in the old port's history. In 1920 Danzig, with its surrounding countryside, was set up again as a Free City, governed by its own constitution under the League of Nations, in accordance with the Versailles Treaty.

The Free City of Danzig, in entering Germany's sovereignty again, carries with it a coastal patch of farming country eleven times as large as the District of Columbia. The Free City's surrounding territory halved the width of the narrow "Corridor" through which Poland stretched to the Baltic.

Danzig on the east adjoined East Prussia, and both were separated on the west from the rest of Germany by Pomorze, Poland's "corridor" province.

The Free City, however, was joined to Poland by a customs union, so that commercially it lay within Poland's boundaries. Danzigers paid the Polish tariffs on imported German beer. The chief effect of the customs union was that Polish shipping moved through Danzig as through a Polish port. The Free City handled one-third of Poland's exports, one-fourth of her imports, for 1938. Manufacturers in Danzig still selling to their pre-war buyers in Germany, however, had to add tariff costs to the prices of their products.

Danzig Gave Germany the Philosopher Schopenhauer

The territory of this rural "City" covered the rich delta lands of Poland's leading river, the Wisla, and the numerous mouths through which it reaches the Baltic. Most of the city-state's 750 square miles were taken up with sixteen thousand little farms, many of them irrigated by windmills operating water wheels on canals.

Besides the municipality of Danzig with a quarter-million inhabitants, the Free City district contained the resort city of Zoppot, with 30,000 people, several smaller towns, and some 250 country villages of gabled cottages. In all, the region had a population of more than 400,000. Ninety-three per cent of them were German; six per cent were Polish. German settlers began moving in as early as the mid-13th century, when a famine brought German neighbors into Poland for food.

The great commercial importance of Danzig was built up by canny merchant traders in the medieval days of the Hanseatic League. Wealthy Danzigers could have their portraits painted by Holbein, their churches decorated by Memling, their

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nine to twelve years, learning to recite from memory the 250 national romances and the 100 secondary legends, in addition to other poems.

Even the early laws of the land were not written. When St. Patrick would revise ancient laws, he called a solemn assembly of three bishops, three jurists, and three bardic poets. The task of the poets was to compose the code in verse to facilitate memorizing. The new laws were recited at national assemblies, regularly held, and passed on by word of mouth. Early scholars of the Christian era committed much of this legendary material to writing. Irish legends refer to occurrences in Europe, and suggest that Irish annals may contribute to a knowledge of the past, not only of the Irish, but of the Welsh, Scotch, Old British and the Gauls, and even of other peoples less closely related.

Note: See also "Mist and Sunshine of Ulster," *National Geographic Magazine*, November, 1935; and "Ireland: The Rock Whence I Was Hewn," March, 1927.

Bulletin No. 4, October 9, 1939.

Photograph by Clifton Adams

EARLY IRELAND'S "BOMBPROOF SHELTERS" WERE THE STAIRLESS ROUND TOWERS

When pagan pillagers attacked, the Irish took refuge within the sturdy watchtower belfries built beside churches and monasteries. This tower at Antrim is one of the dozen best preserved of the 70 Round Towers that are still standing in Ireland; it is about a thousand years old. When the bell warned of approaching Danes or Norsemen, the Irish clambered up a ladder into the door, nine feet above ground (on left), and pulled the ladder in behind them. By removing ladders between floors they could further bar the invader.

glasses filled with the famous Danzig drink of colorless liqueur with flakes of gold leaf floating in it. When Danzig refused to allow arms shipments into Poland in 1920, the artificial port of Gdynia was started for Polish commerce, fourteen miles to the west. In less than ten years after Gdynia was built on the Baltic sands, it equaled Danzig in the volume of shipping, and since 1932 it has surpassed the venerable Free City.

The tie between Poland and Danzig, in addition to their geographic continuity, has been based on such traditions as the Donation Act of 1282, by which the ruler of Danzig presented the rich merchant city to the Poles to save it from Teutonic domination. Ties with Germany also have been strong, including the bond of language. The German philosopher Schopenhauer was Danzig-born; his parents became refugees from the city when it surrendered to Prussia in 1793, when the final "partition of Poland" wiped that state temporarily off the map.

Note: Additional photographs and text about Danzig will be found in "War Clouds Over Danzig and Poland's Port" (photographic insert), *National Geographic Magazine*, October, 1939; "Flying Around the Baltic," June, 1938; "Looking Down on Europe," March, 1925; and "The Geography of Our Foreign Trade," January, 1922.

Bulletin No. 5, October 9, 1939.

Photograph from Douglas Chandler

TRADE AND FEAR MADE DANZIG A MINIATURE MANHATTAN IN THE MIDDLE AGES

Sunless "canyons" of avenues between continuous housefronts, dead-end streets at the waterfront, small-scale skyscrapers three windows wide and five stories high—these gave the Baltic seaport a taste of New York's congestion before New York was bought from the Indians. The wealth of the old city made it a prize for contending armies, and Danzigers squeezed their houses together in the crowding for protection within the city wall. Tower-flanked gates block the streets leading to the Mottlau's banks. Cranes projecting from under steep gabled roofs show that merchants' homes were storehouses as well as residences. Lutheran St. Mary's (upper right), which started to raise its towers above Danzig's huddle in the 14th century, is one of the world's largest Protestant churches.

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